



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

of Magic or Animism, with the conclusion that Magic probably comes first; but the interactions of the one upon the other are also traced through two chapters.

The long discussion of the origin of totems inclines to accept Andrew Lang's view that they were names given by outsiders to a group and gradually accepted by the members of the group themselves. Later savage explanations gave rise to many myths which vary from tribe to tribe. The writer believes that exogamy and other marriage customs grew up independently because of social needs and by natural selection, and that the connection established between them and the totems is more or less adventitious. A final interesting chapter traces the historical relations between magic and science, with the conclusion that magic did rather more to hinder than to advance the cause of science.

The book contains little new material, nor all of the very recent material, but is an important working over of anthropological results for the light they cast upon, and receive from, certain psychological doctrines. On many points it may well be recommended to the student of psychology.

University of Michigan

W. B. PILLSBURY

The Psychology of Thought and Feeling. By CHARLES PLATT. New York, Dodd, Mead & Co.

This is avowedly a popular presentation of psychology from the point of view of a modified Freudian. It tends to become a discussion of things in general, with a few psychological principles serving as texts. As one might expect, instincts, emotions, and the unconscious form the body of the book. The chapters on Memory, Reason, and Habit contain pleasant descriptions of the superficial processes, with no reference to experimentally determined laws, nor attempt at fundamental analysis.

The last five chapters deal with applications: Education, Mental Ills, The Crowd, The Delinquent. In these, as in less degree in the earlier part of the book, the author appeals to the Unconscious to solve all difficulties. It is a *deus ex machina* which itself needs no explanation. The book is one of the best warnings so far of what we may expect if that tendency should become dominant in psychology. One may quote the writer's own dictum: "'Overbeliefs,' those which are held without the foundation of fact, are no more true when they come through the gateway of science than when they lack this prestige."

The book should appeal to the general public, as it is well written, with many interesting illustrations.

University of Michigan

W. B. PILLSBURY